

THE
ANATOMY
OF
Transubstantiation,



L O N D O N,

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ROME'S OVERTHROW,

In a FATAL BLOW

At her GREATEST IDOL, &c.

WHereas when *Popery* hath prevailed in *England*, the foreſt ſtroke which fell on the ſincere *Proteſtants*, was for their confeſſing againſt their moſt Idolized *Transubſtantiation*, and on the conſideration of the danger of its return, and conſequently the need we have of being fortified againſt their Principles, and eſpecially their Magick of *Transubſtantiation*, I would herein endeavour to lay open its firſt Invention, as alſo to Anatomize and Conſute it.

Whereas the People of *Pagan* and *Infidel Rome*, being not content with the *Pompilian* Inſtitution in the Communion of little round Loaves; but that the *Roman* Idolatrous Pontifes muſt needs further ordain the Killing and immolating of Beaſts, that they might eat, and communicate of the Fleſh of Victims in their Sacrifices, eſpecially the Sheep, the Sow, the Goat, and the Oxe, which was firſt inſtituted by *Evander* King of *Arcadia*: Wherefore, that the *Miſſalians* might not

degenerate from the Idolatry of their Predecessors, they must needs follow this communion of flesh : And they not content with their little round Azimal Hosts, consecrated, and printed with Images, but with time they have invented a new Magick to transubstantiate their little Hosts of Flower, into Flesh and Bones, the bread being no more bread but an accident without substance; and by this means to convert the round Host of flower into a Carnal and Sanguinolent Host.

The Wine also offered in their Missal Chalices to be transubstantiated into Blood, the Wine being no more Wine, but an Accident without Substance.

Was there ever a more abominable Magick, or a more detestable Heresie than this Missaline Transubstantiation? When the People of *Israel* murmured against God, because they were weary of Eating Manna and celestial Bread, calling for flesh, was the Manna transubstantiated into Flesh, Bones and Blood? When the ancient *Roman* Idolaters meant to change their round Host of Flower or Meal, and grew to eat Flesh in their sacrifices, did they use this Magick of Transubstantiation? Wherefore I freely averr, that this Missal Addition was lately invented by the *Missalians*, more than a Thousand years after the Incarnation of Jesus Christ.

This Heresie began to spread very much by a *Niccolaitane* Antichrist, climbing up to the *Roman* Pontificacy; by the monopoly and suggestions of *Hildebrand*, expelling by force the other elected Pope, which was *Benedict* the second of that name, in the year of Jesus Christ 1062.

Afterwards by a Monopoly held in St. *John Lateran* in *Rome*, it was advanced during the Ecclesiastical Tyranny of *Innocent* the III. of that name, about Two hundred

hundred years after the *Palinodie* canonized by *Berengarius* Dean of *St. Maurice* in *Angiers*.

Against which abominable Magick and Heresie we must briefly by form of a Recapitulation compare the Institutions of the Sacraments ordained by God.

First of all, the Fruits of the knowledge of good and ill, forbidden to our first Father *Adam* as sacred Signs and Sacraments of Fear and Obedience, whereon depended Life or Death, were they transubstantiated or converted into Knowledge or into Death; to leave their nature of being Trees or Fruits, reduced to an accident without substance?

The celestial Manna, and the Rock gushing out lively water, Sacraments that had reference to the holy Sacrament of the Supper, were they transubstantiated into an accident without substance?

The unspotted Lambs immolated by *Abel*, in his acceptable Sacrifice to God, were they transubstantiated into another nature?

The Fore-skin circumcised, for a note and mark of Covenant to the good Patriarch *Abraham* and his Posterity, was it converted into an accident without substance?

The Blood of the *Paschal Lamb*, for an assurance of *Israels* salvation, was that converted into any other substance?

The Flesh of the immaculate Lamb, to be eaten on the day of the Passover, having reference to the holy Sacrament of the Supper, was it transubstantiated into an accident without substance?

The brazen Serpent, which being only beheld, Health was granted to the Sick, did it not continue a Serpent of Brass? was that transubstantiated, being ordained for a Sacrament and sacred sign to the People of *Israel*?

Victims.

Victims offered in Sacrifice, both of Beasts of the Earth, and Azimal Loaves, with other sacred Signs ordained of God, for holy Signs and Sacraments of Expiation and Salvation for the People of *Israel*, were they ever transubstantiated into accidents without substance?

All sacred Signs ordained by God in the *Israelitish* Church, though they Sacramentally represented that which was by them figured, and not as a simple Picture without real effect, yet did there never live so detestable an Heretick, which invented or added thereunto this Magick of Transubstantiation; And nevertheless, O *Papists*, you must needs confess that the good and holy Fathers of *Israel* were adopted, engrafted, and regenerated by Faith in *Jesus Christ*, that they were nourished, and obtained Eternal Life by the Lord *Jesus Christ*; that they and we have but one God, and one only *Jesus Christ*, one Mediator and Redeemer; that by Faith, they Sacramentally communicated, and participated spiritually of the Blood of *Jesus Christ*, for their salvation and eternal Life: That there is no difference touching God, between them who did precede the Incarnation of *Jesus Christ*, and us that were since his Incarnation: But both they and we are equally the Church of God, redeemed by the blood of the Just and unspotted Lamb *Christ Jesus*. For the rest, they had a Faith of the future Promise, and observed the holy Sacraments and sacred Symbols of the Sacrifice which should be consummated by *Christ Jesus*; and we in the New Law celebrate the Memorial and remembrance of the Sacrifice now finished by *Jesus Christ*, having a fruition of the Promise accomplished.

If then the *Israelites* eat the same celestial Bread, and drank the same saving drink which we do by Faith in one

one onely Jesus Christ; if they had sacred signs to represent actually and really the future death of Jesus Christ, even as we retain sacred signs of his present or past death; they for the future, and we for what is past; why did the Papiſts invent this new Magick, to convert an holy Sacrament ordained by God, into a Magick of Transubſtantiation, and into an accident without ſubſtance? If God to approve his power, and to manifeſt the hardneſs and obſtinacy of *Pharaoh*, was pleaſed to perform wonderful things by *Moſes* and *Aaron*, by converting a Rod into a Serpent, Water of the River into Blood, and into Frogs; and duſt of the Earth into Lice; and then to make the Navigable Sea dry, performing many other Miracles; can we by this infer a Transubſtantiation of the little round azimal Hoſt, printed with Images, into an accident without a ſubſtance? In what place of the Holy Scriptures, when mention is made of ſacred Signs and Sacraments, or Sacrifices Ordained by God, is it ſaid that the Sign or Sacrament was tranſubſtantiated? But on the contrary, Gods will, accommodating it ſelf to mans Infirmity, he ordained from time to time common ſigns, for notes and marks of aſſurance of the thing ſignified: wherein Gods power is the more renowned and exalted, in really giving us what by the ſacred ſign is represented, by the virtue of Faith, and of the Holy Ghoſt, as if the Sign it ſelf had been really tranſubſtantiated by ſome ocular Miracle. For the Sacraments comprehend in them, more ſpiritual than carnal ſenſe. For this reaſon God by his Prophets ever blamed his People *Iſrael*, for underſtanding the Sacraments too carnally.

But tell me, ye Papiſts, when *Jeſus Chriſt* made it known, how he was the true Bread of Life deſcended from

from Heaven, to conferre Life Eternal; and how these sacramental words of eating his Flesh, and drinking his Blood, were to be understood, wherewith the *Capernaïtes* your Predecessors were offended; did he teach us in this Interpretation, that to eat his Flesh should be meant, by a little round transubstantiated Host? That the round Host of Flower and the Wine, is no more Bread or Wine, but Accidents without Substance? Is this your abominable Magick the Doctrine of Jesus Christ? Nothing less. But Jesus Christ like a true and heavenly Law-giver, who can only sincerely interpret his own Law, made answer to the *Capernaïte* Doctors, how they were gross and carnal minded, minding only the Flesh, as you Papists doe, though the Flesh alone profits nothing; alleadging how his sacramental words were spiritual: *The Flesh, saith he, profits not; but the Spirit quickens.*

As also, *O Papists*, how can you religiously accord your Transubstantiation with the Doctrine of Jesus Christ, which promiseth and assurgeth *Eternal Life* to those that shall eat his Flesh and drink his Blood, if you conceive these words carnally? For you cannot be ignorant but that your own Bodies when they have devoured these round transubstantiated Hosts into Flesh and Bones, drunk and taken down the transubstantiated Wine into Blood, notwithstanding live, and are mortal through the necessity of the Law. Wherefore, *Eternal Life* promised by this Communion, cannot be understood by a mortal Body, or Flesh. And therefore of necessity you must needs acknowledge, for the most sacred Interpretation, that to eat the Body and drink the Blood of Jesus Christ, must have reference to a spiritual and heavenly Life; and that the *flesh profits nothing*, but the spiritual words; and the Communion of

of the Body and Blood of Jesus Christ, by Faith and Spirit give Eternal Life. This Interpretation is many times recited by the holy Apostle St. John; when Jesus Christ himself useth these words, *He that comes to me, shall never hunger; he that believes in me shall never thirst, but have Eternal Life*; are not these terms intelligible enough, to express this holy Sacrament of the Communion of the Body and Blood of Jesus Christ, without running to your Magick of Transubstantiation?

Another Interpretation of the holy Doctor and Author of the Sacramental Law is described, when Jesus Christ was interrogated by *Nichodemus*, of the Means how a man might be Regenerated, and born anew. *Is it possible*, saith *Nichodemus*, *that a man can return again into his Mothers Womb*? Did Jesus Christ answer this demand, by affirming that in the holy Sacrament of Baptism, the water was converted into the body, into Flesh and Blood, and transubstantiated in a carnal womb, to be there again ingendered, and regenerate? Was there not also as great reason, according to your Magick, to have returned this answer, as well as in the holy Sacrament of the Supper? For the one of these Sacraments signifies Regeneration, the other Nourishment. Now Regeneration is as admirable to humane Wildom, as Nourishment; for conformable to humane and carnal Judgment it may seem impossible, that we can be twice engendered and begotten. But our good God useth the like Interpretation of Regeneration, as of the Communion of his Flesh and Blood; which is, that these Sacramental terms must be spiritually conceived, and not carnally; for the Flesh profits not, but the Spirit quickens. What is of the Flesh is carnal, what is of the Spirit, spiritual.

The holy Apostle relating to the *Corinthians*, what he had received at Gods hands, admonished them of the coming of Jesus Christ; during the expectation whereof, he commands them to communicate of the body and blood of Jesus Christ, by the fraction of bread, and the Cup of Benediction, called the New Testament, and New Covenant, contracted by the blood of Jesus Christ: Wherefore, seeing we are assured of the second coming of *Jesus Christ*, being ascended up into Heaven, and set at the right hand of God the Father; till the day predestinated that he shall return to judge the quick and the dead: How, O ye Papists, will ye reconcile this passage, when by the Magick you utter, you make him descend, and return the body of Jesus Christ in *flesh and bone*, before the time preordained for his second coming?

This Magick was by you restored, since the first Author of your Missal Sacrifice, *Numa Pompilius*; who by his Magick divulged, that he made his Nymph and Goddess *Egeria* come down from Heaven, as also his *Jupiter Elicius*, by whose means there were celestial secrets and Mysteries revealed to him. If by your Magick the round consecrated Host, was transubstantiated into the true and real body of Jesus Christ, the bread being no more bread, but the true body, how came ye to be so presumptuous, to break and tear in pieces the body of Jesus Christ, according to the invention of *Sergius* the 2d. of that Name, your Predecessor *Roman Pontife*? Are not you far more execrable Executioners than your Predecessors Lieutenants of the *Roman Church*, which crucified Jesus Christ, and yet they never tare nor rent his body in pieces, as he Prophesied?

And notwithstanding you are not contented to have broken

broken it into three pieces, but in your Missal Sacrifices you presume to drown and steep one portion in Wine, transubstantiated into blood, to be swallowed and drunk.

To confirm your Magick of Transubstantiation; why took you no order to preserve from corruption your little round printed Hosts, which you keep and lay up so curiously in reliquaries, and boxes, after they are transubstantiated into flesh, and bone, and into the real body of Jesus Christ? Is it not an abominable heresie to believe that the body of Christ is capable of corruption? Nay, and often times is eaten, by Worms, Weasels, Rats, and Mice? Can you interpret this, to be an accident without substance? When your Hosts become many times stinking and corrupted *Cibaries*; many times also devoured by brut beasts of the Earth, which you cause to be burned and their Ashes laid up in Reliquaries?

When *Nicor* the 3^d of that Name, Pope of *Rome*, received Poyson by your transubstantiated Wine into blood; was this an accident without substance? or when the Emperor *Henry* the 7th of that Name, was poysoned, by eating of a little round consecrated and transubstantiated Host, was it without substance, when it procured death? There was much more appearance for the celestially Manna, given to the People of *Israel*, the which though it corrupted, when it was kept, yet that which was reserved in secret, within the Ark of the Lords covenant was preserved without corruption; but yet for all this was it transubstantiated into Flesh, and bones to be called celestial bread descending from Heaven, the bread of Life, or the bread of Angels?

Now it remains for us to contest with the subtil Reasons of the Priests, who to make a foundation for

their magick, insist carnally upon the word *Eft*, saying, that these words were expressly written, *This is my Body, This is my Blood*, when Jesus Christ instituted the holy Sacrament of his body and his blood, under the Symbols of Bread and Wine. But I desire all those that are zealous for the honour of God, exactly to weigh the sacred Institution of this Sacrament, by which God meant to symbolize and signifie the communion of his body by the Bread, and drinking of his blood by the Wine and Cup. All will confess that the true and principal nourishment of mans body, is comprehended under the kinds of Bread and Wine: so that the term of Bread is often taken in the Holy Scriptures for the nourishment and life of man.

Let us enter into an Examination of the passages of the Bible. Was not the first Man, created after Gods similitude, for the penalty of his offence, told, that he should eat his bread with the sweat and labour of his body? Can any man be so ignorant as not to confess, that this was understood by the living and life of man? When *Jacob* prayed unto God to give him bread and raiment, did not he understand by Bread whatsoever was requisite for his whole nourishment? when we hear recited, that God rained bread upon the People of *Israel* being in the Desert, and that the *Israelites* were replenished with this celestial bread; this term of bread was it not conceived by the Celestial Manna sent by God to sustain the People of *Israel*? Is this Manna called the bread of Heaven, and the bread of Angels, given to the People without labour or travel?

When *Melchizedeck* meant to furnish good Father *Abraham's* Army, did he not present him with Bread and Wine?

When *Abraham* was to gratifye and refresh three
Angels

Angels, that appeared unto him, did he not repose
 unto them bread baked upon the Embers? Did not he
 give ~~for~~ Bread for her nourishment? ~~His~~ mother to
 favour her best beloved son, gave him Bread. *Joseph*
 in Egypt offered Bread to his Brethren for their nourish-
 ment.

When we go about to describe our Famine and fear-
 fulty of Victual, do we not say, there wants bread? when
 God promised any man, or favour to his people that
 did keep his Commandments, did he not give them an
 assurance of Food, and sufficiency? when he recom-
 mends unto us the poor, as his members, commands he
 us not to give them bread? Is bread therefore which
 nourisheth and satisfieth the heart and life of man.

When Satan enterprised to tempt Jesus Christ to
 refuse that he was true Man, did not he make choice
 of Bread, when he invited him to make the Stones
 bread?

When Jesus Christ celebrated his Banquets to give
 bodily nourishment, once to 5000 men, and then again
 to 4000 persons, did he not shew his power under the
 Symbol of bread? when he taught us to address our
 prayers to God, did he not expressly ordain in the Lords
 Prayer, that we should request of God to give us our
 daily Bread? and Bread is not only mentioned in the
 Holy Scriptures for vulgar and corporal nourishment,
 but also in Sacrifices celebrated by the Hebrew Priests,
 and the prescript Law, of Sacred Bread ordained by
 God, that was Azimal bread without Leaven, other
 Bread was termed the Bread of proposition, which
 the Priests every week renewed and eat, which David
 used, presented to him by ~~the~~ the high Priest.

Contrariwise the term of bread, (*Heb. 7.*) is ap-
 propriated to the Bread of iniquity, of Lies, of Sorrow,

to polluted bread of Idolaters, to bread of Consecration offered upon the Altar; to bread of Mourning, and to bread of Trembling. The *Ephraimites* also called Ashy and unturnd Loaves, that is to say, half-baked, half circumcised, and Idolaters.

And therefore, O ye Popish *Capernaïtes*, you must not be so obdurate and inveterate in your Carnalities, as not to observe the Phrases of the Holy Scripture, in which bread is oftentimes taken for Terrestrial and Corporeal bread; as when it was said, that Man did not live by bread alone, but also by whatsoever proceeded out of the Mouth of God.

Sometimes also bread is taken for the Word of God, & Doctrin: when Jesus Christ commanded his Apostles from eating Leavened bread with the *Pharisees*; these terms of bread and leaven, are they not expressed by the Doctrin of the Heretical *Pharisees*? when the *Cananitiſh* Woman demanded Grace & Mercy for her Daughters health, detained in a long Malady of sickness; did not Jesus Christ answer her, how it was not lawful to take the Childrens bread, and to cast it to Dogs? Was not the bread in this answer taken for Life and Health, and not only for Corporal nourishment? Wherefore if bread is taken for the Life of Man, which depends principally upon bread and wine, and that Gods goodness, accommodating it self to our infirmities, made choice of these two Signs and Symbols, or notable marks, to signifie his Body or his Blood; that is to say, the bread, and the wine, these two Provisions being common to all Nations; was this any reason, to build upon it a Carnal Transubstantiation, as if God without it were not mighty enough, really to figure, and represent unto us Sacramentally, that Life was given us: Yea, Life Eternal, by the Communion of consecrated bread and wine

wine of benediction; these being Figures and Symbols of his Body, and of his Blood?

Jesus Christ produced these words, that the bread is his Body, and the wine is his Blood; he also said, that himself was the bread of Life, the living bread, and that he was the living bread come down from Heaven. Further he says, that he who eats of that bread shall live eternally: Doth this infer by the word *EAT*, that Jesus Christ is converted and transubstantiated into bread, and that he is no more Christ, but an accident without substance. O abominable Heresies! have you any more reason, Oh you Obdurate Popish Priests, to interpret these words carnally: *This is my Body*, to transubstantiate the bread into the Body, than when he testifies, that himself was the bread, to transubstantiate him into bread, considering that it is written, how the Communion of this bread gives Eternal Life? Jesus Christ said, *Hic est corpus meum*, he also says of himself; *Hic est panis qui de caelo descendit*, in both these places, is not this word *est* used? and yet must we needs hereupon infer that transubstantiation, instead of Orthodoxly interpreting the same by Metonymy, a familiar comparison of bread to Jesus Christ, that we might apprehend how Eternal Life was given us by him, and likewise by him our Spiritual Food is Ministred, even as by bread a nourishment corporal?

Howsoever we must allwayes have recourse to the true expression of Jesus Christ, the absolute Law-giver, and Author of this holy Sacrament, who expounding his own institution saith in the first place, that he is the bread of life, then afterwards he says that his bread is his flesh, and his body, which must be offered for the salvation of the world; he said, his flesh is true meat, and his blood true drink, he says, that who-
 never

foever eats of his flesh, and drinks of his blood, he will remain in him. How doth he himself expound this manducation? Jesus Christ his own words expresseth himself; *Whoever comes to me, shall never hunger, and he that believes in me, shall never thirst.* (Joh. 6.) Is not this a true eating, and a true drinking, never again to be hungry, nor never to thirst? must not we in this have faith, which consists in Spirit?

To address our selves to Jesus Christ, our celestial bread, our spiritual drink, wherewith to be satisfied for ever, to quench our thirst of sin perpetually, must we run to the Magick of Transubstantiation, and forge an accident without a substance? Wherefore, O Popish Priests, do ye presume to invent any other interpretation, than that of Jesus Christ, who witnesseth that the flesh profiteth nothing; but the Spirit quickens? and that his words are not carnal, but spiritual, giving spirit and life, by faith and confidence, that he is our Saviour, incarnate, dead, and crucified, to purchase for us eternal life; and then raised up again, he did ascend into Heaven, sits at the right hand of God his Father, remaining an eternal Priest, Propitiator, Mediator and Redeemer.

To return to this term, *Est*, that does so molest the Priests Brains, that they dream out of it a Transubstantiation: If Jesus Christ uttered how he was the true Vine, that God his Father was the Keeper, and that we are the Branches; can we hereupon conclude by this word, *Est*, a magick of the Transubstantiation of God, into the Keeper of a Vine, of Jesus Christ into a Vine, and of our selves into branches?

If Jesus Christ was said to be the immaculate Lamb that takes away the sins of the world; (John 16.) can we hereupon induce a Transubstantiation? If Jesus
Christ

Christ said, that he was the door of the Sheepfold, by whom we must enter to be saved ; and that he is the good Pastor, and we his Sheep ; must we needs so strain and wrest these places of the Holy Scripture, as to think it necessary, because the word *Est* is mentioned, to believe a transubstantiation ?

When Jesus Christ admonished his Apostles, saying, that they were the Salt of the Earth, did he therefore transubstantiate or convert them into Statues or Pillars of Salt, as he did *Lots* wife ?

If the Holy Apostle, *1 Cor. 10.* wrote, that Jesus Christ is the Rock, out of whom came living water, to wash and purge us from our sins ; must we wrest out of this a transmutation of Jesus Christ into a Rock, or a material Stone ?

If the Holy Apostle testifieth that we are the body of Christ, may we by this infer, that we are translated, and now no more men, but transubstantiated into an accident without a substance ?

I readily foresee, O ye Obdurate Priests, that ye will object all these prealleged Places, wherein this word *Est* is, and make no mention of the Sacrament, which must the more exactly be observed, in that these be sacred Mysteries ordained of God, which is most true.

And this word *Est* is not found only in the Holy Scriptures formerly cited ; but when we speak of Holy Sacraments first instituted by God for his People *Israel* ; it is written, that circumcision is Gods alliance and covenant ?

In the Sacrament of the Communion of the Paschal Lamb, was it said that the Lamb was the Passover, which is to say the passage ? but shall we induce here-upon a magick of Transubstantiation ? will not you confess

feſs, O obdurate Tranſubſtantiators, that in theſe paſſages of the Holy Scriptures, ſpeaking of Holy Sacraments, that this word *Eſt*, cannot be otherwiſe interpreted, than to ſignifie ſome real performance, and that Circumciſion was a ſign and a mark of the Covenant and alliance contracted by God with *Abraham*; the Paſchal Lamb was alſo a Sacred Sign of the Paſſage, for a remembrance of their delivery out of *Egypt*? The Ark of alliance for another Sacrament, of which it is written, *That it is the Truth and Power of the Lord*; muſt we underſtand by this, that it was tranſubſtantiated into the real Majeſty of God? We muſt, we muſt, I ſay, interpret the holy Scriptures with diſcretion, and in humility and ſincerity, without ſophiſtication, and without Magick, ſoundly to apprehend the conception of words, and not ſtick ſo cloſe to the Letter, which kills; but receive the word of God in lively ſpirit.

If then the ſacred Ark is called the Lord, and Nominated God, becauſe in it he exerciſed his omnipotent power, and declared his Oracles and Myſteries by exterior ſigns, to draw the *Iſraelitiſh* people to be mindfull of God, and to fear and obey him: If Jeſus Chriſt ſaid alſo, that he is Bread that came down from Heaven, the bread of Life, and the Wine was his Blood; that the Cup is the New Teſtament; by the External ſigns of Bread and Wine, to give us to underſtand, that our life and ſaving Nutriment depended only on Jeſus Chriſt, and that by his Death and Bloodſhed we have aſſurance of eternal Life, even as Bread and Wine ſerve for corporal nourishment, and that he meant and ordained theſe ſacred ſigns, to be to us for Sacraments to approve and confirm our Faith; did he determine we ſhould hereby *Capernize* and *Nicodemize*, to enquire or make doubt of God's power, how it is poſſible to eat the

the Body, or drink the Blood of Jesus Christ? How we can possibly be born anew? seeing the promise was made unto us by the word; wherefore, O ye blind Priests of the popish Idolatry, have ye conceived a carnal transubstantiation, distrusting in the incomprehensible power of God? May it not suffice you simply to believe, that the body and blood of Jesus Christ was really and Sacramentally offered, to communicate thereof for our spiritual nourishment the Bread, being truly his body, and the Wine his blood, to the faith of the worthy receiver, which we must worthily receive by faith, and purity of conscience, as sacred signs and marks of the Divine character, without searching too subtilly after the means, other than the plain interpretation of Jesus Christ, that the flesh profits not, but the Spirit quickens, that his words are Spirit and life? Should we doubt whether God hath power by the Symbols of Bread and Wine consecrated, to make us communicate of the body and blood of Jesus Christ, though the bread remain bread, and the Wine wine? if it were otherwise, this could be no Sacrament, but rather called a Miracle, as when Jesus Christ converted the Water into Wine, he then used the Miracle of transubstantiation, changing the water into wine; but he ordained not this for a Sacrament, as he did the communion of his body and blood, by the sacred figures of bread and wine.

Was it not also as easie for God to change the wine into blood, or the bread into flesh, as for *Moses* and *Aaron* to change the water of the River into blood to confirm the hardness of *Pharaohs* heart; or when the clouds were turned into the flesh of *Quailes*, that rained upon the people of *Israel*? Nevertheless, God did not ordain that these Miracles should serve for ordinary Sacra-
C 2
ments;

ments ; but herein he applyed himself to our infirmity, exhibiting to us Sacred but not Transubstantiated signs, and yet are not vain or fantastical ; but signs external, that we may Behold, Touch, Eat, and Taste, remaining still in their substance : and nevertheless they represent Sacramentally what is by them comprehended, and intimated, wherein consists the approbation of our faith, to manifest by a Sacramental work and Ministration, that we are in the number of the regenerate, and sustained by the holy Sacraments of Baptism and the Supper.

And further I would leave with you, for your further confutation in this Horrid Heresie of Transubstantiation, this apt Similitude of the Sun ; seeing by some Apostles, Christ is called the Sun of Righteousness, to whom the Son may not unfitly be compared, because Light comes down from Heaven by this luminous and glorious spherical Planet ; and so spiritual Light is exhibited to us by Jesus Christ, who out of the night and darkness of Sin hath brought us into the brightness and clear Sun-shine of of his Grace. You may now therefore understand, carnal and gross *Capernaïres*, this sufficient and evident comparison, to intimate that the Infinite power of God is much more compleat and perfect, than your abominable invention of Transubstantiation.

Will you not acknowledg, except your Eyes be blinded, and obfuscated with the palpable darkness of Obstinacy, that the Sun gives us his light, his force, his heat and vigor, and yet nevertheless, the Body it self of the Planetal Sun remains & continues in his Spherical Orb ? Do you not use to say in ordinary common Language, when the Window of an House is open on that part where the Sun shines, that the Sun is come into the House,

House, although the Sun remains still in the Firmament? Must we therefore hale and violently pull the Body of the Sun, to make it descend, and be transubstantiated into this Earthly substance, before it can afford its heat, beams, light and nourishment to Plants, Trees, Herbs, and Beasts of the earth? are you so bruitish, O *Capernaïtes*! as not to recognize, that the true Sun of Righteousness Jesus Christ, hath more power than this Astral Sun, being but Mortal and Created?

If then a Mortal Creature hath this power to infuse into us the virtue and efficacy of his Body by his Beams, Light and Heat extend really and effectually over the whole Earth, the Body remaining still in its Heaven; and shall we not believe that God an immortal Creator hath much more power to grant unto us the true Sun of Righteousness Jesus Christ, to give us the virtue and power of his Body and Blood shed for us by the beams, light, and heat of his Holy Spirit, except he be by your Magick plucked from the right hand of God, and his Body drawn out of Heaven, to be transubstantiated upon Earth? Why should not Jesus Christ have this power to afford us his light, and to offer his Body and Blood to enter into us, if by Faith and a pure Conscience we be ready to receive him, by the efficacy of his Holy Spirit, as well and much better than the Spherical Sun can enter into our Houses with his force and power, and never be drawn out of its Heaven, to be transubstantiated?

The Sun is an entire Body created, residing in Heaven, the cause of the generation of Plants, Trees, and Herbs, which by its force and calidity, gives sustentation to whatsoever lives upon the Earth, and in one and the same moment, hath power to quicken, heat, and
nourish

nourish an infinite number of Plants, Trees, and Beasts of the Earth ; and yet his Body is never separated, divided, drawn out of his Sphere, nor transubstantiated. The Body also of Jesus Christ which he assumed up into Heaven, set at the right hand of God ; hath not that more force, more virtue, more power, to regenerate, nourish, and sustain us ; to give us his virtue, light, and beams ; to inspire, quicken, illuminate and nourish us, and in a moment to make us all by Faith partakers of his Body and Blood ; to make us his Members, united in and by him, through his true promise, comprehended under the Symbols and sacred Signs commended to us, till the second coming of his humanity be revealed upon Earth ?

Wherefore then, O ye Popish Priests, have you devised this Magick of transubstantiation, to blaspheme against God, to impair his Omnipotency, and disable his virtue more than you do that of the Spherical Sun, but his Creature ?

Thus do I conclude, praying that God would be pleased to open their blind Eyes, if it may be ; but because they are wilfully blind and see not, because they will not see ; O Lord, if thou wilt not turn them, for the good of thy Church, and for the glory of thy Power, overturn them, and hasten their utter fall, and Eternal overthrow.

F I N I S.